



# NATIONAL EDUCATION.

*(A symposium by the friends & leaders of India.)*

EDITED BY

**H. V. DUGVEKAR.**

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## WITH THE READERS.

When we know what we want, and desire it determinedly and promptly, we nearly always attain our object.

—Mignet.

The law of revolution is unceasingly pushing the world to move. Nations rise, get to the top of prosperity and fall down all of a sudden. History abounds with instances of this law. Why should then India be an exception to the rule?

Once, the "*guru*" of the whole world in all things, India, having unfortunately lost her nationalism for want of the once practiced ideal of self-reliance, is reduced to a pitiful condition! But fortunately under the ægis of the British Crown she has awakened to her consciousness and is showing signs of transforming herself into a very great and mighty nation. At a precious time, like the present, how very important and urgent is it for our country-men to watch over the education of their children? If we fail now to do what we ought to do, we shall not be able, when the opportunity is lost, to raise up our heads for centuries to come.

National education is the vital chord of a nation's life. Nay, it is the seed of all our future hopes. It may be described as a large tree of which religion is the root; morality the branches; unity, equality and love the leaves; patriotism the flower and lastly independence of soul the fruit. Education conducted on these principles can only be a true national education.

The education of our children should be under national control. It should not remain under any foreign agency; as it cannot succeed in inspiring national sentiments in the hearts of our children. We have learnt to appreciate these things from England. She has taught us the lesson of national unity and equality. England has made us conscious of our situation. We too, have shown her clearly that we can manage our affairs independently and efficiently. It appears, however, from the present "angle of vision" of our rulers, that they have realised it and before long our aspirations will be fulfilled under the benign rule of *Great Britain*. But now we must show them distinctly our capacity of standing upon our own legs. We should do this by agitating all over our country for national education and bringing it into being.

The spirit of self-confidence is being kindled throughout India. Therefore it is easy to inspire the ideals of nationalism among us in its light. There are, no doubt, a few of us who do not yet believe in their abilities and think themselves unfit to cope with the affairs of their own, independently. But to them we say that they would ever remain so.

His Majesty the King-Emperor nobly appreciates the stirring of new life in India. He expresses his desire to see us *hold our own in industries, agriculture and all the vocations of life*; while strangely some of our own country-men are doubtful of their own fitness! It should therefore properly be said about them that they cannot see even in the brilliant rays of the Sun.

In this book Sir George Birdwood, Mrs. Annie Besant and Mr. G. S. Aurundale, who are our trusted friends and leaders tell us of the right system of education. Swami Vivekanand and Lokamanya Tilak show the necessity of religious education side by side with secular education; while Lala Lajpat Rai, Mr. G. Subramania Iyer, Hon. Mr. Gokhale, Babu Bepin Chandra Pal and Dr. Coomarswami expose defects in the existing

system of education and rightly suggest remedies thereof.

Great Britain rules over the destinies of over one fifth of the human race; and it is a matter of honor and joy that her administrative policy has, all along, been progressive. It will be the happiest thing, we believe, to England if India succeeds in adopting the system of education on national lines.

May God bind England and India more closely in union by the spread of national education in India and may grant peace and prosperity to both the countries. And may England and India thus, hand in hand, become the benefactors of the world at large.

I wanted at first to write an independent book on this subject, but the eminent writings and notable utterances of our trusted leaders, who have studied this subject more minutely, can make a more lasting impression upon the readers than it is possible for my poor pen. I have, therefore, extracted and placed them in this little book for the benefit of my country-men.

While compiling this book, I have taken help from many books, magazines, weekly and daily papers and I am, therefore, heavily

indebted to their authors, editors and publishers.

If I find that this little book succeeds in inspiring the crying need of national education in the minds of my countrymen, I shall feel greatly satisfied.

*April 1917.*

H. V. DUGVEKAR.



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To the Motherland.

## TO THE MOTHERLAND.

MRS. SAROJINI NAIDU.

Waken! O Mother! thy children implore thee!  
We kneel in thy presence to serve and adore  
thee!

The night is afush with the dream of the  
morrow.

Why still dost thou sleep in thy bondage of  
sorrow?

Oh waken, and sever the woes that enthrall us,  
And hallow our hand for the triumphs that  
call us.

Are we not thine, O Beloved, to inherit  
The purpose and pride and the power of thy  
spirit?

Ne'er shall we fail thee, forsake thee or falter,  
Whose hearts are thy home and thy shield  
and thine altar.

Lo! we would thri'll the high stars with thy  
story,

And see thee again in the forefront of glory.  
Mother, the flowers of our worship have  
crowned thee!

Mother, the flame of our hope shall surround  
thee!

Mother, the sword of our love shall defend  
thee!

Mother, the song of our faith shall attend thee!  
Our deathless devotion and strength shall  
avail thee!

Hearken, O Queen and O Goddess, we hail  
thee!

# THE WATCH-WORD OF HOPE.

HIS MAJESTY THE KING-EMPEROR

GEORGE V.

You have to conserve the ancient learning and simultaneously to push forward Western science. You have also to build up character, without which learning is of little value. You say that you recognise your great responsibilities. I bid you God-speed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing and, under Providence you will succeed.

Six years ago I sent from England to India a message of sympathy. **To-day in India I give to India the watch-word of hope.** On every side I trace the signs and stirrings of new life. Education has given you hope; and through better and higher education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General in Council will allot large sums for the expansion and improvement of education in India. It is my wish

that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, **able to hold their own in industries and agriculture and all the vocations in life.** And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart.—*From the Reply of His Majesty to the address presented by the University of Calcutta in 1911.*

## EDUCATION ON NATIONAL LINES.

SWAMI VIVEKANAND.

We must have a hold on the spiritual and secular education of the nation. Do you understand that? You must dream, you must talk, and you must think and you must work. Till then there is no salvation for the race. This education that you are getting now has some good points but it has a tremendous evil at its back, and this evil is so great that the

good things are all weighed down. In the first place, it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that consists negation is worse than death. The child is taken to School and the first thing he learns is that his father was a fool, the second his grandfather was a crazy lunatic, the third that all his teachers were hypocrites, the fourth that all the sacred books were lies! By the time he is sixteen, he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education have not produced one man in the three Presidencies. Every original man that has been produced *has been educated elsewhere and not in this country*, or they have gone to the old Universities once more to cleanse themselves of superstitions. This is not education. Education is not the amount of information that is put into your brain and running riot there, undigested, making a battle of Waterloo all your life. We must have **life-building, man-making, character-making, assimilation of ideas**. If you have assimilated five ideas and made them your life and character, you have more education than any man who can give by heart a

whole library. "The ass carrying its load of sandalwood knows only the weight and not the value of the Sandalwood." If education means information, the libraries are the greatest sages in the world and encyclopædias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands and it must be on national lines, through national methods, as far as practicable. Of course this is a very big scheme, a big plan. I do not know whether it will ever work itself out but we must begin the work. How? For instance, take Madras. We must start a temple, must have a temple, for, with Hindus religion must come first. Then you say, all sects will quarrel about the temple. We will make a non-sectarian temple giving only "Om" as the symbol, the greatest symbol of any sect. If there is any sect here which believes that "Om" ought not to be the symbol it has no right to be Hindu. All will have the right to interpret ideas, each one according to his own sect, but we must have a common temple. You can have your own images and things in other places, but do not quarrel with the other people. There should be taught there the common

grounds of our different sects and at the same time the different sects should have perfect liberty to come there and teach their doctrines, with only one restriction—not to quarrel with other sects. Say what you have to say, the world wants it; but the world has no time to hear what you think about other people, keep that to yourselves. Secondly, along with this temple there should be an institution to train teachers and preachers. These teachers must go about preaching both religion and secular knowledge to our people; they must carry both as we have been already carrying religion from door to door. Let us along with religion carry secular education from door to door. That can be easily done. Then the work will extend through these bands of teachers and preachers, and gradually we shall have similar temples in other centres, until we have covered the whole of India. That is the plan. It may appear gigantic. But that is needed. You may ask where is the money. Money is not needed. Money is nothing. For the last twelve years of my life I did not know where the next meal would come from, but money and every thing I want must come, because they are my slaves and not I theirs; money



and every thing else must come. Must, that is the word. Where are the men? That is the question. I have told you what we have become. Where are the men? Young men of India,\* my hope is in you. Do you respond to the call of your nation? Each one of you has a glorious future if you dare believe me. Have the tremendous faith in yourselves which I had when I was a child and I am working it out. Have that faith, each one in yourself, that eternal power is lodged in every one of our souls. You will revive the whole of India. Aye, we will go to every country under the sun and our ideas must be within the next ten years a component of the many forces that are working to make up every nation in the world. We must enter into the life of every race inside India and outside India; we will work. That is how it should be. I want youngmen. Say the Vedas: "It is the strong, the healthy, of sharp intellect and young that will reach the Lord." This is the time to decide your future—with this energy of youth, when you have not been worked out, not become faded, but still in the freshness and vigour of youth. Work, this is the time for the freshest, the

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\*Substituted for the original word "Madras"—Ed.

most untouched and unsmelled fresh flowers, alone to be laid at the feet of the Lord. He receives. Get up, therefore, greater works are to be done than picking quarrels and becoming lawyers and other things. Far greater is this sacrifice of yourselves for the benefit of your race, for the welfare of humanity, for life is short. What is in this life? You are Hindus and there is the instinctive belief in you that life is eternal. Sometimes I have youngmen in Madras coming and talking to me about Atheism. I do not believe a Hindu can become an atheist. He may read European books and persuade himself he is a materialist, but only for five months, mark you. It is not in your blood. You can not believe what is not in your constitution; it would be a hopeless task for you. Do not attempt that sort of thing. I once attempted when I was a boy! But it could not be. Life is short, but the soul is immortal and eternal, and therefore one thing being certain, death, let us take up a great ideal and give up the whole life to it. Let this be our determination, and may He, the Lord, who "comes again and again for the salvation of His own people," speaking from our scriptures—may the great Krishna

bless us and lead us all to the fulfilment of our aims!—*From the lecture on "The Future of India."*

## NATIONAL EDUCATION.

SIR GEORGE BIRDWOOD.

[In September 1898 Sir George Birdwood wrote a letter to Mr. S. C. Mukerji, the then Editor of "the Dawn Magazine" of Calcutta. This letter expounds within a very short compass and with great clearness the case for education on national lines and under national control.—Ed.]

INDIA OFFICE, WHITEHALL. S. W.

9th September, 1898.

DEAR SIR,

My wife's serious illness greatly pre-occupies me still and I am myself in very weak health having suffered from three attacks of influenza this year, but I can not let this mail pass without writing and thanking you most cordially for your kind courtesy and kind thought in sending me a copy of the 'Dawn' containing the deeply interesting article "In Memoriam" of the late Mr. Gladston. The whole number interests me and it is a source

of unfeigned pleasure to me to find the educated Hindus in India supporting of their own inspiration and with their own independent means a periodical of this description. I hail with delight any symptom of the spontaneous revival of the indigenous and traditionary, literary and artistic, and philosophical and religious life of India—India of the Hindus. With almost equal satisfaction I note the growing attention which the Hindus, at least those who have come to England, are giving to the industrial development of their wonderful country, wonderful for its untold natural wealth, and for the strong, and I hope and pray, imperishable spiritual individuality of its great historical people. Once you take into your own hands the task of developing the reproductive resources of India and of extending its international commercial relations, the prosperity and wealth of the country will advance by leaps and bounds and that necessary material basis be provided which will ensure the maintenance—as by a perpetual endowment—of the great and beneficent historical personality of the Hindus—the calm, unbroken strongly continuity of the natural, subjective evolution of their idiosyncratic, traditionary

civilisation. *The first thing to do is to take the whole of your higher education more into your own hands.* In our English system of education far too much of time and energy is spent on English literature and far too little on Hindu i. e. Sanskrit and the literature of the literary Prakrits, such as Marathi and Tamil. Of Western Literature the most worthy of your study are the poetical and philosophical writings of the Greeks and Romans; and it is through Greece and Rome that you would approach the literature of England, France, and Germany, and not direct.

Science is almost the exclusive creation of modern Europe, the Greek was on the eve of all our greatest modern discoveries when the cataclysms of the Goths and Vandals swept the whole area of the Roman Empire and placed an ever-lasting gulf between ancient and modern civilisation in the past. It is to modern Europe therefore that you must directly look for your scientific culture and in the present economic condition of India you cannot have too much pure and applied (technical) scientific instruction in all your schools, primary, secondary and higher. But, for your literary and artistic and your philosophical and reli-

gious—in a word, your spiritual culture, you already possess your own—the indigenous growth of 4,000 years of Aryan supremacy in India; and you must never surrender it, but to the utmost of your ability and power strengthen it and extend its influence.

Of course you cannot help its being modified by the literary, artistic and religious culture of the West, not if India is to keep her equal place and all worthy of her ancient civilization, in the international life of the world; *but the point is that it must not be forced upon you under alien compulsion through the Government schools and the not less official Indian Universities.* The modification must come naturally and spontaneously and gradually, as if subjectively, through inevitable commercial and social intercourse which have ever proved the most powerful influences in stimulating the spiritual advancement of peoples and nations. You can acquire no ingrained, no immanent, and instinctive, no natural and enduring culture save in this voluntary and slow and sure way; and you will never assimilate and receive real nourishment from any alien culture imposed on you under the compulsion of the drill sergeant's cane. You must go back to classical

Sanskrit and Greek and Latin as essential items in every college curriculum, and leave English Literature for private reading—and my advice to you would be to confine that almost exclusively to our poets and the authorised (not revised) version of the Bible. I know nothing about the genesis of the original Hebrew and Greek—but the English (authorised) Translation is beyond question divinely inspired and a spring of perennial youth and joyfulness and counsel to all who read there of; and in a word it is the “bed-rock” of the British Empire.

I hope, I have not tired you with this long—and you may feel lengthy (which implies weariness in its longness) letter; but it is written on the impulse of the pleased and grateful feelings excited in my heart by the excellence of your kind note and to me, most fascinating periodical. I wish you all success with it and beg to remain.

Yours most truly,  
(Sd.) GEORGE BIRDWOOD.

## THE EDUCATION OF HINDU YOUTH.

Mrs. ANNIE BESANT.

No more important question can occupy the attention of a nation than that of the education of the youth of both sexes, for, as the immediate future lies in the hands of those who are now children, the direction of the national development depends on the training given to these embryo men and women. If they be brought up materialistically without any care being bestowed on their spiritual or moral culture, the nation as a whole must become materialistic, for the nation of the morrow is in the schools and homes of to day.

What is the education necessary to give us spiritual, intellectual, moral, wisely progressive Hindu men and women, to form teachers, statesmen, merchants, producers, fathers, mothers, worthy to take part in the formation of a great Indian Nation ? Such is the question we must answer. Let us take separately the school education of boys and girls, remembering, however, that their joint education in the home, from the cradle onwards, should come from the example and the lips of fathers and mothers who are themselves full of spiri-



tuality, thus forming a spiritual atmosphere which shall permeate the dawning mind. No after-training can compensate for the lack of religion in the home, the saturation of children's minds and hearts with pure religion and with the exquisite stories with which Indian literature abounds—tales of heroism, devotion, self-sacrifice, compassion, love, reverence. A man should not be able to remember a time when he was not familiar with the melodious names of Indian Saints and Heroes, both men and women. But we are concerned with the education given in the schools, and first with that of the boys.

Boys of the upper classes must, under the circumstances of the day, receive an English education. Without this they cannot gain a livelihood and it is idle to kick against facts we cannot change. We can take the English education then for granted. But a reform in the books they study is necessary and an effort should be made to substitute a detailed knowledge of Indian history and geography for the excessive amount of foreign history and geography now learned. A sound and broad knowledge of universal history widens the mind and is necessary for culture, but every

man should know in fuller detail the history of his own nation, as such knowledge not only conduces to patriotism, but also enables a sound judgment to be formed as to the suitability of proposed changes to the national genius. Again, no book should be admitted to the school curriculum that treats the Hindu religion and Gods with the contempt born of ignorance. Hindu fathers have permitted their sons to be taught English from a book which states that "Shri Krishna was a profligate and a libertine." Such a sentence is an outrage, and poisons the minds of the boys reading it. The books used should be classical English works, read as literature, or elementary books of a purely secular character, or, still better, prepared by Hindus thoroughly conversant with English and imbued with reverence for religion. Stories from the *Mahabharata* and the *Ramayana*, well translated, should form reading books both in English and in the vernaculars. \* In teaching science vigilance must be exerted to shut out many of the ways in which some branches of science are taught in Europe, no experiments on living animals should be permitted; they brutalize the heart and generally mislead the intellect. Reverence

for life, compassion and tenderness to all sentient beings, should be inculcated in the school, by precept and example.

Moral education should form part of the curriculum. Daily, in every class, a brief portion of some sacred book should be read and explained, and its moral lessons enforced by illustrations; their bearing on individual, family, social and national life, should be shown, and the evil results of their opposed virtues should be expounded. Occasion should be taken with the elder youths to explain the scientific basis—the basis in nature—on which moral precepts are founded and to point out the wisdom of Hindu religious practices. They will thus acquire an intelligent appreciation of the value of religion and morality.

Sanskrit should be a compulsory subject in every school, as Latin is in European schools. It is the mother of many Indian vernaculars and of Pali; all the greatest treasures of Indian literature are enshrined in it, and a knowledge of it should be a necessary part of the education of every Indian gentleman. Such a knowledge would also serve as a national bond, for a common language is one of the strongest elements in nationality.

It is grotesque that English should be made the common language of the educated Indians instead of their own rich, flexible, and musical Sanskrit. But it must be taught in the modern way, that a competent knowledge of it, sufficient for reading and conversation, may be acquired in the short time available for learning it. The fashion in which it was taught in more leisurely ages is not suitable to the needs of the time, and even if it be still used for the training of specialists, it can never be adopted as part of the curriculum in modern education. To insist on teaching it only in the old way is to doom Sanskrit to extinction as a living language universally known by educated Indians.

It is, further, exceedingly important that English should be introduced into Sanskrit Schools in which Pandits are trained. For the growing gulf between English educated Indians, who know no Sanskrit, and the Pandits who know no English, is a danger alike to religious and national life. These two classes understand each other and sympathise with each other less and less, and the legitimate influence which religious men should wield over worldly men is an ever-diminishing

factor in the national life of India. These classes must be drawn nearer together, and this object will largely be gained by all educated men knowing Sanskrit, and all Pandits, the Sanskrit specialists, knowing English and being a little more in touch with western thought. A course of western philosophy should form part of a Pandit's education and it would make him all the better able to appreciate and defend the unrivalled philosophic systems in his own literature. Indian thought has influenced the thought of the world, and the effects of this influence should be known and appreciated by those who are its natural custodians. Men, to influence the world, must be in touch with it, and the Pandits are, with each generation, becoming less and less in touch with it, and more and more isolated from their educated countrymen.

The difficulty of making Sanskrit part of the necessary education of every gentleman is much over-rated. Every Muhammadan gentleman knows Arabic, and can read the Koran. Why should the Hindu be more backward in reading the Vedas ? To be ignorant of the language in which all his religious ceremonies are performed is to be doomed to irreligion or

to unintelligent religion, and such ignorance should be regarded as disgraceful to a man claiming to be educated. The spread of Sanskrit knowledge would increase the printing and publishing of Sanskrit works and open up honourable occupation as Sanskrit Teachers to large numbers of Pandits—if they would consent to teach in a modern way—and thus many collateral benefits would accrue to India by this addition to the regular school curriculum.

Hindu boarding-houses should be established wherever there are school and college students who come from a distance, and these should be conducted on religious lines; the boys being taught there to observe their religious duties as if living in the atmosphere of a religious Indian home. Here again Muhammadans are ahead of us in their care for the religious training of the young, for such Muhammadan boarding-houses are found near colleges attended by Muhammadan students, whereas Hindu boys are ruthlessly exposed to purely secular or even proselytising influences at the very time when they are most impressible. Are there no wealthy Hindus who care enough for their faith and their country

to help in the care and protection of the young?

Let us turn to the education of girls, the future wives and mothers of Hindus, those on whom the welfare of the family, and therefore largely the welfare of the nation, depends. Until the last two or three generations the education of Hindu girls was by no means neglected. They were trained in religious knowledge and were familiar with the great Indian Epics and with much of the Puranas, to say nothing of the Vernacular religious literature. They would learn by heart thousands of lines of these, and would also have stored in their memory many *stotras*. Hence their children were cradled in an atmosphere full of devotion, fed on sacred songs and stories. Further, they were thoroughly trained in household economy, in the management of the house, and the knowledge of the duties of dependents and servants. They were skilled in medicine and were the family doctors, and many were highly skilled in artistic needle-work and music. Their education was directed to fit them to discharge their functions in life, to render them competent to fulfil the weighty duties belonging to them in Indian family life. This "old-fashioned education"

has now almost entirely disappeared, and the present generation is for the most part singularly incompetent and helpless, too often trivial and childish, unable to train sons and daughters in the noble simplicity and dignity of true Hindu life.

To remedy this admitted deterioration, attempts are being made to introduce female education, but unhappily, the kind of education mostly essayed, being founded on the needs of western life, is mischievous rather than beneficial to Indian womanhood. To introduce a system suited to one country into another where the social conditions are entirely different is to act blindly and foolishly, without any consideration of the objects education is intended to subserve. Education should fit the person educated for the function he or she is to discharge in later life; if it fail to do this, it may be book-learning but it is not education.

Now the higher education of women in England and America is mainly directed to fitting woman to compete with men as bread-winners in the various professions and Government employment. Very large numbers of women of gentle birth are compelled by



the present condition of English and American society to go out into the world to earn their own living. Owing to many causes, among them the tendency of young Englishmen to go abroad as colonists and settlers; the prevalence of widow marriage, so that one woman may have two or three husbands in succession; the greater mortality among males, there is a large surplus of un-married women. When a man marries, he leaves the family home, and makes a new home for his wife and himself; hence when the parents die, the un-married daughters are then thrown homeless on the world and have to go out to earn a living. Under these circumstances, having to compete with highly educated men, they require an education similar in kind to that hitherto restricted to men; otherwise they would compete at a hopeless disadvantage and would receive very poor salaries. Women are now educated at High Schools and Colleges on the same lines as men, and compete with them at examinations, as they do later in working life. They become doctors, professors, clerks, and in America they also practise at the Bar and are ordained as ministers of religion. Needless to say that in India there is no

prospect of such a complete revolution in social life as would break up the family system, drive the women out into the world to earn bread and make them competitors with men in every walk of life. The province of women in India is still the home; such a thing as an un-married girl is scarcely known, and the joint family system offers a secure shelter to every girl and woman of the family. Their life is a family life; of what avail then to waste the years during which they should be educated to play their part well in the family, in giving them an education suited for western social life but entirely unsuited to their own? The school life of the girl in India must necessarily be brief and it is therefore the more important that she should spend that brief time to the best possible advantage. Of what possible value can it be to her to know all about the Wars of the Roses and the dates of the great English battles? How much is she the better for learning Latin? Of what value to her is it to pass the Matriculation Examination? Why should ordinary Indian girls have a detailed knowledge of English geography, while ordinary English girls are never taught details of Indian geography—for the

sufficient reason that it would not be of any use to them? The Indian girl should learn to read and write her Vernacular, and the books used should for the most part be translations from the most attractive Sanskrit books, the great epics and dramas of her country. The course of reading mapped out should give her an elementary acquaintance with Indian literature, history and geography, serving as a basis for future study. It might also, in the higher classes, include the broad outlines of universal history and geography and of the greatest literary masterpieces of foreign nations. She should be given a sound knowledge of arithmetic so continually needed by the manager of the household. She should be taught thoroughly the "science of common life," the value of food-stuffs, the necessary constituents of a healthy diet, the laws of health for the body and for the house; she should be thoroughly instructed in medicinal botany, the preparation and use of herbs, the treatment of all simple forms of disease, of simple surgical cases, and of accidents of various kinds. In the higher classes Sanskrit should be taught so that the vast stores of the noble literature of India should be opened to

her daughters. A knowledge of music, including playing on the  *vina*  and singing, is most desirable, as well as a thorough acquaintance with such needlework as is wanted in the home; the teaching of artistic needlework is also useful, forming a pleasant recreation. At present, in some schools, the hideous "samplers," long since discarded in English school teaching, with their crude colours and impossible animals, are being produced. The exquisite Indian embroidery should of course take the place of these with its delicately shaded gradations of colour and its graceful forms. These train the eye and the taste which are demoralised by the other kind of work. But above all else must the Indian girl be trained in the devotion and piety to which her nature so readily responds. Not only should she read, but she should learn by heart, stories and poems from the best Indian literature,  *stotras*  and sacred verses. No girl should leave school without becoming familiar with the  *Bhagavad Gita* , and knowing much, if not all of it by heart. All the great heroines of Indian story should be made familiar to her, with their inspiring example and elevating influence. The Indian ideal of womanhood should be made living

to her in these heroic figures, and she should be taught to regard them as her exemplars in her own life. With heart thus trained and memory thus stored, she will be fit to be the "Lakshmi of the house" and the hearts of husband and children will safely trust in her. Girls thus educated will make the Indian home what it ought to be, the centre of spirituality, the strength of the national religious life. Among them we may hope to see revived the glories of the past, the tenderness and fidelity of Sita and Savitri, the intellectual grandeur of Gargi, the all sacrificing spirituality of Maitreyi.

If the Indian youth could be educated on these or similar lines, India's future among the nations would be secured, a future not unworthy of her past,—spiritually, morally, intellectually and materially great.

From—"for India's uplift."

## EDUCATIONAL SYSTEMS IN INDIA AND WESTERN COUNTRIES.

THE HON'BLE Mr. G. K. GOKHALE. C. I. E.

An American legislator, addressing his countrymen more than half a century ago, once said that if he had the Archangel's trumpet, the blast of which could startle the living of all nations, he would sound it in their ears and say: 'Educate your children, educate all your children, educate every one of your children.' The deep wisdom and passionate humanity of this aspiration is now generally recognised, and in almost every civilised country, the state to-day accepts the education of the children as a primary duty resting upon it. Even if the advantages of an elementary education be put no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day, and the banishment of a whole people's illiteracy is no mean achievement. But elementary education for the mass of the people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means the greater

moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light or fresh air in the economy of human health. I think it is not unfair to say that one important test of the solicitude of a Government for the true well-being of its people is the extent to which, and the manner in which, it seeks to discharge its duty in the matter of mass education. And judged by this test, the Government of this country must wake up to its responsibilities much more than it has hitherto done, before it can take its proper place among the civilised Governments of the world. Whether we consider the extent of literacy among the population, or the proportion of those actually at School, or the system of education adopted, or the amount of money expended, on primary education, India is far, far behind other civilised countries. Take literacy. While in India, according to the figures of the census of 1901, less than 6 per cent. of the whole population could read and write, even in Russia, the most backward of European countries educationally, the proportion of literates at

the last census was about 25 per cent; while in many European countries, as also the United States of America, and Canada and Australia, almost the entire population is now able to read and write. As regards attendance at school, I think it will be well to quote once more the statistics which I mentioned in moving my resolution of last year.

They are as follows:—‘In the United states of America, 21 per cent. of the whole population is receiving elementary education; in Canada, in Australia, in Switzerland, and in Great Britain and Ireland, the proportion ranges from 20 to 17 per cent; in Germany, in Austria-Hungary, in Norway and in the Netherlands the proportion is from 17 to 15 per cent; in France it is slightly above 14 per cent; in Sweden it is 14 per cent; in Denmark it is 13 per cent; in Belgium it is 12 per cent; in Japan it is 11 per cent; in Italy, Greece and Spain it ranges between 8 and 9 per cent; in Portugal and Russia it is between 4 and 5 per cent; whereas in British India it is only 1·9 per cent.’

Turning next to the systems of education adopted in different countries, we find that while in most of them elementary education is both compulsory and free, and in a few,



though the principle of compulsion is not strictly enforced or has not yet been introduced, it is either wholly or for the most part gratuitous, in India alone it is neither compulsory nor free. Thus in Great Britain and Ireland, France, Germany, Switzerland, Austria-Hungary, Italy, Belgium, Denmark, Norway, Sweden, the United states of America, Canada, Australia and Japan, it is both compulsory and free, the period of compulsion being generally six years. Though in some of the American states it is now as long as nine years. In Holland, elementary education is compulsory, but not free. In Spain, Portugal, Greece, Bulgaria, Servia and Rumania, it is free, and, in theory, compulsory, though compulsion is not strictly enforced. In Turkey, too, it is free and nominally compulsory, and in Russia, though compulsion has not yet been introduced, it is for the most part gratuitous. Lastly, if we take the expenditure on elementary education in different countries per head of the population, even allowing for different money values in different countries, we find that India is simply nowhere in the comparison. The expenditure per head of the population is highest in the

United states, being no less than 16s; in Switzerland, it is 13s. 8d. per head; in Australia, 11s. 3d; in England and Wales, 10s; in Canada, 9s. 9d; in Scotland, 9s. 7½d; in Germany, 6s. 10d; in Ireland, 6s. 5d; in the Netherlands, 6s. 4½d; in Sweden, 5s. 7d; in Belgium, 5s. 4d; in Norway, 5s. 1d; in France, 4s. 10d; in Austria, 3s. 1½d; in Spain, 1s. 10d; in Italy, 1s. 7½d; in Servia and Japan, 1s. 2d; in Russia, 7½d; while, in India, it is barely one penny. *From—The Speech delivered on 16th March 1911 in the Imperial Legislative Council, India.*

## **INDIANS, WATCH OVER THE EDUCATION OF INDIA'S CHILDREN !**

**Mr. GEORGE S. ARUNDALE. M. A. LL. B.**

In a leading article of the "New India" appears the following from the verile pen of Mr. Arundale. He writes:—

"India has tolerated the existing educational conditions for too long, but she has only submitted to them, she has never actively consented. Now is the time for her to declare that foreign domination in education shall cease. Foreign co-operation she may gladly

welcome, but it is intolerable—I could use a harsher word—that the question of educational reconstruction should be in the hands of those who are children of a foreign Motherland and who will, therefore, determine India's rate of progress according to Britain's convenience, and to the superficial understanding of our bureaucratic birds of passage.

What is to be done to save the situation ? I know you will be told that there is no situation to save. You will be drowned in words, in soothing assurances, in protestations to the effect that a definite change of policy shall take place. "Leave it to us. Your interests are safe in our hands. We know that existing methods will no longer do. Have no anxiety."

But there is a situation to be saved, for every day that the education of your children is left to alien care you are breaking the cardinal principle on which all true education is based. *The education of the children of a Nation must be in the hands of the people of the Nation.* No sympathy, however earnest and sincere, can make up for foreign birth, as some of us who love India know to our cost.

What is to be done ? You have to decide now and at once what you want your children

to learn ; and then you must insist on their so being taught. If the Government refuses to teach them what India requires them to learn, then open private schools and support existing private institutions. Erect your own National system of education. Confer your own degrees, and so stir public opinion that these degrees shall be recognised by your merchants and other employers of labour, even though the Government may boycott them. If the majority of Indian youth learn in National schools and colleges, our rulers will be forced to recognise them. It is the will of the people that matters in National education, for the will of the people is the spirit of the race.

Let me suggest to you a few points in that Magna Carta of Indian education which shall be the mark of India's educational Freedom.

First and foremost, see that every child who attends school has the strength to take full advantage of the education provided for him. You wonder, perhaps, that I have not placed in the forefront free and compulsory education. I believe that at present this must be a matter for voluntary effort, since the Government will not undertake the task. Every Indian patriot must

determine to spend a portion of his time in giving suitable training to those who otherwise would receive no education at all. Never mind about the books, or about the room, or about the method. Each one of you can make a practice of regularly telling some of the ignorant people in your surroundings something which they do not know and which they ought to know. That is the way to begin. But every child who comes within the number of those who are actually provided with teaching must be made able to take full advantage of it. And for that purpose, we need in India an Act along the lines of the Education (Provision of Meals) Act of 1906 (England) under which local authorities "may take such steps as they think fit for the provision of meals for children in attendance at any public elementary school in their area". First, voluntary resources are tapped, but if these are inadequate the Education Department may be appealed to. Only necessitous children are to be fed free; but in 1913—310,000 children needed the food, and if so many needed food in England, how many more must not be in still greater need in India ?

Secondly, there is the question of health.

In England, the Education (Administrative Provisions) Act of 1907 created the school medical service and made the medical inspection of the children compulsory. Sir George Newman's recent report demonstrates the alarming condition of the health of English children, despite the medical machinery created by the Act of 1907. What, I ask, is the medical condition of the children of India, the large majority of whom live on insufficient food? Indian parents have to insist that in whatever other ways money may be spent by the Government of India, a due proportion shall be spent on the provision of meals, on medical inspection, and on medical care, for in India we must go a step further than the English Act of 1907 which provides for inspection, but not for attention.

Then there is the question of religious instruction—the basis, as I believe, of all true teaching. In many countries, including the United States of America, Japan, Great Britain and France, the instruction is of the brand called "moral". But it cannot be too often pointed out that the idea of separating "moral" from "religious" instruction has only arisen from the disgust people have felt at the sight

of the quarrels and persecutions which masquerade under the name of religion. In India, the foreign nature of the Government and the distortion of education by the Christian missionary have banished religion from Indian schools and colleges. The Government has no part in the religious life of the people, while the Christian missionary ridicules and despises all religions save his own. We have to take into our own hands the religious training of the young citizen and follow the wise example of the Government of Mysore which provides in its educational institutions "specific religious teaching from books like the *Sanatana Dharma Advanced Text-Book*, the Quran, and approved commentaries and essays on the Muhammadan religion and the Bible". What a Hindu Government can do, a Christian Government ought to have been able to do too. At least we must get rid of the superstition that morality exists apart from religion, or that there are no great common principles of religious teaching beyond the forms which we call religions.

Again, there is the question of physical training and discipline. Glaring injustice is the order of the day as regards the former,

One of the paramount duties to be inculcated in the young citizen is the defence of his Motherland. Yet, while Christian boy may receive military training through the Boy Scout and Cadet Corps movements, his Hindu and Musalman fellow-citizens are forbidden to drill with anything more than a three feet long stick. It is a scandal, and the Indian people must do for their children that which the Government refuses to do. At least the Boy Scout movement may be started under Indian management, since Sir R. Baden Powell refuses all assistance. As regards discipline, corporal punishment must go, as it has already gone from those countries most advanced in education, *e. g.*, Austria, the United States, France. The association of brutality and cruelty with education has long been a blot on English education, and has found its way to India to the serious injury of our National life.

Had I space, I would also mention the definite recognition of Patriotism as a subject of training—a subject recognised, I may point out, in practically every country in the world except in India. And why not in India? Because Indian boys are asked to love England for England's beneficence towards India, and



to consider that the only way India can repay the debt she owes is to disregard her interests entirely whenever they clash with those of Britain. For example, cotton ! Indian parents to the rescue ! Insist that your children shall learn to love India and to serve her first and foremost, and to watch jealously over her interests, as all other youth throughout the world are trained to do for their respective Motherlands. Patriotism is a virtue, not a crime—as it would seem in India.

I must dismiss in a line, too, the vital problem of the training of teachers. My experience of the products of training colleges has so far been that they are full of method but devoid of life. “The teacher,” as has been truly said, “is the pivot of the whole structure. A change in the code, a reform in the curriculum, a rebuilding of the class room, matters little in comparison with the influence of a good teacher”. In 1905 the Government of India praised its own “unremitting efforts.....to improve the quality and to provide for the adequate training of teachers.....” Self-praise is usually viewed with suspicion, and in this case I have detected no marked improvement in the quality or training of

Indian teachers. They are ill-paid, all initiative is drilled out of them in our training colleges, and the profession of teaching is generally regarded as a dumping ground for those who cannot succeed in more lucrative lines.

We want National education and no foreign variety. As the babe is the care of the mother, so must youth be the care of the Motherland, and the Motherland's representatives are the Indian father and the Indian mother, *and they alone.*—*From the "New India."*

## EDUCATION IN INDIA.

Dr. A. K. COOMARSWAMY, D. Sc.

One of the most remarkable features of British rule in India has been the fact that the greatest injuries done to the people of India have taken the outward form of blessings. Of this, education is a striking example; for no more crushing blows have ever been struck at the roots of Indian National evolution than those which have been struck, often with other, and the best intentions, in the name of education. It is sometimes said by friends of India that the National movement is the

natural result of English education, and one of which England should in truth be proud, as showing that, under 'civilisation' and the *Pax Britannica*, Indians are becoming, at last capable of self-government. The facts are otherwise. If Indians are still capable of self-government, it is inspite of all the antinational tendencies of a system of education that has ignored or despised almost every ideal in forming the national culture.

By their fruits ye shall know them. The most crushing indictment of this education is the fact that it destroys, in the great majority of those upon whom it is inflicted, all capacity for the appreciation of Indian culture. Speak to the ordinary graduate of an Indian University, or a student from Ceylon, of the ideals of the Mahabharat—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy—you find that he is an atheist of the crude type common in Europe a generation ago, and that not only has he no religion but he is as lacking in philosophy as the average Englishman; talk to him of Indian music—he will produce a gramophone or a harmonium, and inflict upon you one or both; talk to him of Indian dress

or Jewellery—he will tell you that they are uncivilised and barbaric; talk to him of Indian art—it is news to him that such a thing exists; ask him to translate for you a letter written in his own mother tongue—he does not know it.\* He is indeed a stranger in his own land.

Yes, English educators of India, you do well to scorn the Babu graduate; he is your own special production, made in your own image; he might be one of your very selves.

Do you not recognize the likeness? Probably you do not; for you are still hidebound in that impervious skin of self-satisfaction that enabled your most pompous and self important philistine, Lord Macaulay, to believe that a single shelf of a good European library was worth all the literature of India, Arabia, and Persia. Beware lest in a hundred years the judgment be reversed, in the sense that Oriental culture will occupy a place even in European estimation, ranking at least equally with classic. Meanwhile you have done well nigh

\*I describe the extreme product of English education, as seen, for example, in Ceylon. Not all of these statements apply equally to every part of India. The remarks on dress and music are of universal application.

all that could be done to eradicate it in the land of its birth.

England, suddenly smitten with the great idea of 'civilising' India, conceived that the way to do this was to make Indians like Englishmen. To this task England set herself with the best will in the world, not at all realising that as has been so well said by the Abbe Dubois: "To make a new race of the Hindus, one would have to begin by undermining the very foundations of their civilisation, religion and polity, and by turning them into atheists and barbarians." And no words of mine could better describe the typical product of Macaulayism. Even suppose success were possible, and educated Indians were to acquire in some numbers, a thoroughly English point of view: this in itself would be damning evidence of failure, not merely because the English point of view is already sufficiently disseminated in a world of growing monotony, or even because of its many and serious limitations, but because it would prove that the education had failed to educate, that is, to draw out or set free the characteristic qualities of the taught. And in actual fact, it is not the English point of view that is acquired, but a caricature of it.

Imagine an ordinary English School master set down to educate the youth of classic Greece. Obviously, he could teach the greek innumerable facts; but it is difficult to see how he could have taken any adequate part in his serious education. Merely to inform is not to educate; and into how little of the inner life of Greece, its religion and ideals could the English School master, for all his classic education, truly enter. The English School master to day knows less of Indian culture and sympathises far less with Indian ideals, than he could with those of Greece. You can not educate by ignoring (being ignorant of) the ideals of the taught, and setting up an ideal which they do not at heart acknowledge; if at the same time considerations of material advantage secure \*an outward acceptance, perhaps, even a willing acceptance, of the alien formula, the destruction of indigenous culture is assured.

All departments of education in India—primary, secondary and university—are directly or indirectly controlled by Government. A few indigenous institutions for imparting a knowledge of sanskrit and Arabic carry on a forlorn struggle for existence. A few modern

institutions, such as the Central Hindu College in Benares, and the Hardwar Gurukula, are carried on entirely without Government aid; but most of these are bound to the University curriculum, as otherwise their students would be unable to obtain degrees. Two-thirds of Indian arts colleges are Missionary institutions, —equally bound to the Government codes and selected text books. The net result is that Indian culture is practically ignored in modern education; for this culture, whether Hindu or Mohammedan, is essentially religious, and so, regardless of the example of almost every Indian Ruler since history began, the Government practices toleration—by ignoring it,—and the Missionary practices intolerance—by endeavouring to destroy it, in schools where education is offered as a bribe, and where the religion of the people is of set purpose undermined. The great tragedy of the present situation lies in this, that the schools are not part of Indian life (as were the *tols* and *maktabs* of the past), but antagonistic to it. Of the two types of English schools in India, Government and Missionary, the one ignores, the other endeavours to break down the ideals of the home. Sir George Birdwood truly says:—

“Our education has destroyed their love of their own literature, the quickening soul of people, and their delight in their own arts and, worst of all, their repose in their own traditional and national religion. It has disgusted them with their own homes—their parents, their sisters, their very wives. It has brought discontent into every family so far as its baneful influences have reached.”

The real difficulty at the root of all questions of Indian education is this, that modern ‘education’, this education which Englishmen are so proud of having ‘given’ to India, is really based on the general assumption—nearly universal in England—that India is a savage country, which it is England’s divine mission to civilize. This is the more or less conscious underlying principle throughout. The facts were more truly realised by Sir Thomas Munro, when he wrote that “if civilisation were to be made an article of commerce between the two countries, England would soon be heavily in debt.”

None can be true educators of the Indian people who do not inherit their traditions, or cannot easily work in a spirit of perfect reverence for those traditions. Others can be,



not educators, but merely teachers of particular subjects. As such there is still room in India for English teachers; but they should be, not in power, but sub-ordinate; they should be engaged by, paid by, and responsible to Indian managers, as, in Japan, English teacher are responsible to Japanese authorities. Professor Nelson Fraser, in a valuable discussion upon "the English Teacher in India,"\* shows how little the English teacher can know of the real life of the Indian people, and deduces that—

"The Englishman is the last person to put forward any view as to possible reforms in Hindu institutions."

To do so, should not, indeed, be conceived as part of the English teacher's function—a fact which most English teachers (other than missionaries) are in the end driven reluctantly to admit. At first it is otherwise.

"The conscientious professor does not merely desire to impart knowledge, but to impart useful knowledge, which will elevate the lives of his pupils; and he may perhaps wish to help them to apply it. Is there any prospect of his assisting this task? I suppose

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\*'Indian Review,' April 1907.

many teachers come to India with the hope of doing so; I should like to ask each of them, in the hour of his final departure, when he gave it up, and why. Possibly he would answer, when he candidly admitted to himself the impossibility of knowing much about India."

For the English Professor is debarred by ignorance of the language (very rarely adequately overcome), and by exclusion from familiarity with the home life of Indians, from ever really understanding them.

The English Professor who arrives in India at the age, let us say, of twenty-five, is generally qualified to teach one or more special subjects, such as chemistry, English Literature or Greek. Ten years of Sympathetic Study of Indian religious philosophy, sanskrit or Pali, some vernacular language, Indian history,\* art, music, literature and etiquette might enable him to understand the problem of Indian education, probably would do so, prejudice apart; but the more he thus understood the less would he wish to interfere, for he

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\* Not merely recent history, but especially the periods in which the ideals of Indian civilisation were partly realised—Asok, the Guptas, Akbar.

would either be Indianised at heart, or would have long realised the hopeless divergence between his own and Indian ideals; he would have learnt that true reforms come only from within, and slowly. But English teachers have neither the time nor the inclination to spend ten years, or even two, in such a study of Indian culture; and so when, as often happens, they rise to a position of power, the Fellowship of some University, the Headship of a college, or even of a Department of Public Instruction, they cheerfully apply the solutions suited (or unsuited as the case may be) to an English environment, to problems the elementary and fundamental conditions of which they do not understand, nor through mere book-learning can ever come to understand.

It must be understood that 'change' and (real) 'progress' are not interchangeable terms. The idea of education must be separated from the notion of altering the structure of Indian society,—still one of the avowed objects of the Western educator. As we have seen, though it may require alteration, and certainly can not remain unchanged, or be restored in any old form, yet the English teacher is of all men

essentially ill-qualified to contribute to the solution of the problem. Even Sir Henry Craik, however, who thinks that English education in India is in its main lines "hopelessly wrong," and says that it is the opinion of every man capable of judging that it requires recasting, goes on to speak of the "hopeless hindrances" which it is necessary "to contend against." "The system of caste," he says, "the habits of the people, their inertness in manual labour, their fixed idea that clerical work has a dignity of its own—all these will take long before they are overcome."

What an incredible relief it would be to all concerned if the 'educator' would for a little while give over his 'contending', and concern himself with education. For education, and the destruction of caste, purdah and religion are not convertible terms; education is the building up of character, essentially a constructive, not a contentious, process. Too often the "contention" is a tilting at a windmill; or the educator himself may be the *tons' et origo* of the evil to be remedied. Take the last point raised by Sir Henry Craik, the idea of the dignity of clerical work. This is no more than a natural development resulting from

the type of education offered, and the example set, by Englishmen. They with pain and labour have destroyed and are still endeavouring to destroy the caste idea of the dignity and duty of the heaven-ordained work, whether clerical or manual, to which a man is born; they in their educational system have ignored the Indian Gospel, wherein a well-known text declares, "Better is one's own duty, albeit insignificant, than even the well-executed duty of another." It is childish to be surprised at the result of a deliberate policy.

However convinced the English or Anglicised Indian educator may be of the superior value of European ideals, he must even then as an educator realise that you can only educate by means of ideals accepted by the taught. Ideals are not to be transferred from one people to another as easily as furniture from house to house. It is only too easy to ridicule and to disparage, but when you have destroyed belief in one ideal it is not easy to secure acceptance of another. Not only, then, are the ideals of Indian civilization actually higher than those of any other, at least in our view; but, were it not so, it would still be true

that only by means of those ideals can the Indian people be educated.

The aim of education in India must be no longer the cultivation of the English point of view or an ability to use the English formula correctly. In the words of Sir Henry Craik, it is necessary to abandon:

“The senseless attempt to turn an Oriental into a bad imitation of a Western mind..... It is not a triumph for our education—it is, on the contrary, a satire upon it—when we find the sons of leading natives expressly discouraged by their parents from acquiring any knowledge of the vernacular.....we must abandon the vain dream that we can reproduce the English public school on Indian soil. We must recognise that it is a mistake to insist that a man shall not be considered to be an educated man unless he can express his knowledge otherwise than in a language which is not his own. Place no restriction on English as an optional subject, but cease to demand it as the one thing necessary for all.”

And, I would add, having learnt English, use it as the key to all extra—Indian literature and culture; do not teach Greek or Latin unless in rare cases there is a reasonable

prospect of the attainment of proficiency sufficient to ensure the enjoyment of the literature in the original. India has classic tongues of her own, the doors of culture for all who have the opportunity of passing beyond the merely bi-lingual stage of education, which should be the general goal.

What are the essentials in the Indian point of view, which for their intrinsic value, and in the interests of the many sidedness of human development, it is so important to preserve? Space will not admit of their illustration at any length, but these appear to the writer to be some of the ideals that must be preserved in any true education system for India:—

*Firstly*, the almost universal philosophical attitude, contrasting strongly with that of the ordinary Englishman, who hates philosophy. For every science school in India today, let us see to it that there are ten to-morrow.

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\* There is of course a danger of a new kind threatening Indian education at present—the desire to restrict free development, and confine instruction to such subjects and books as are not likely to awaken the spirit of progress or revolt. This conspiracy—it is no less—can only be properly checked if the

But there are wrong as well as right ways of teaching science. A "superstition of facts" taught in the name of science were a poor exchange for a metaphysic, for a conviction of the subjectivity of all phenomena. In India; even the peasant will grant you that "All this is *maya*;" he may not understand the full significance of what he says, but consider the deepening of European culture needed before the peasant there could say, however blindly, that "the world is but appearance, and by no means Thing-in-Itself."

*Secondly*, the sacredness of all things—the antithesis of the European division of life into sacred and profane. The tendency in European religious development has been to exclude from the domain of religion every aspect of 'worldly' activity. Science, art, sex, agriculture, commerce are regarded in the West as secular aspects of life, quite apart from religion. It is not surprising that under such conditions, those concerned with life in its reality, have come to feel the so-called religion that ignores the activities of life, as a thing

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entire control of Indian education is assumed by Indians themselves. My suggestions are based entirely on this assumption.



apart, and of little interest or worth. In India, this was never so; religion idealises and spiritualizes life itself, rather than excludes it. This intimate entwining of the transcendental and material, this annihilation of the possibility of profanity or vulgarity of thought, explains the strength and permanence of Indian faith, and demonstrates not merely the stupidity, but the wrongness of attempting to replace a religious culture by one enterily material.

*Thirdly*, the true spirit of religious toleration, illustrated continually in Indian history, and based upon a consciousness of the fact that all religious dogmas are formulas imposed upon the infinite, by the limitations of the finite human intellect.

*Fourthly*, etiquette,—civilisation conceived of as the production of civil men. There is a Sinhalese proverb that runs, "Take a ploughman from the plough, and wash off his dirt, and he is fit to rule a kingdom." "This was spoken," Says Knox, "of the people of cande Uda (the highlands of Ceylon) because of the civility, understanding, and gravity of the poorest men among them. Their ordinary Plowman and Husbandmen do speak elegantly, and are full of compliment. And there is no difference

between the ability of speech of a countryman and a courtier." There could be said of few people any greater things than these; but they cannot be said of those who have passed through the 'instruction machines' of to day; they belong to a society where life itself brought culture not books alone.

*Fifthly*, special ideas in relation to education, such as the relation between teacher and pupil, implied in the words of *Guru* and *chela* (master and disciple); memorizing great literature, the epics as embodying ideals of character, learning a privilege demanding qualifications, not to be forced on the unwilling, or used as a mere road to material prosperity; extreme importance of the teacher's personality.

"As the man who digs with a spade obtains water, even so an obedient (pupil) obtains the knowledge which lies in his teacher" (Manu II 218). This view is antithetic to the modern practice of making everything easy for the pupil.

*Sixthly*, the basis of ethics are not any commandments, but the principle of altruism, founded on the philosophical truth: "Thy neighbour is thyself." Recognition of the unity of all life.

*Seventhly*, control, not merely of action, but of thoughts; concentration, one-pointedness, capacity for stillness.

These are some of the points of view which are intrinsic in Indian culture, and must be recognized in any sound educational ideal for India; but are in the present system ignored or opposed. The aim should be to develop the people's intelligence through the medium of their own national culture.

As has been well said, Western knowledge is necessary for India but it must form for her, (and especially for her women,) a *post* graduate course.

'Every man who is capable of judging' knows that the educational system of modern India requires re-casting. The task may be Herculean; the more reason to begin before it becomes impossible. The work must be done by Indian hands. It is true, as Professor Geddes wrote to me lately, that:

"The trouble is not only with the vested interests of the official class (which are sure to be protected in any change), but in the wooden heads, the arrested minds, the incompetent hands, etc; of those who have gone through this machine, whether here or with you in

India. It lies in your thousands of barristers and clerks and crammers, who know all the programme of the university of London in its darkest days.....but who know nothing of the vital movements in literature, science, art, etc, by which we in some measure here escape or at least mitigate our official oppression, or even begin to modify it.

‘In short, then, the strife is not between *Eastern* and *Western* Education’ (instruction, cram rather) but between *Cram* and *Education*, and for both alike, in West and in East. It is very hard indeed, upon *your* thousands of graduates to say that they must be considered as lost victims of a mistake, and put aside as useless for practical purposes, save here and there the man who has the will and power to re-educate himself; but the same is true here at home, and nothing could be more disastrous, I think, than for you in India to give your present Europeanised graduates the re-organizing of things; that would be continuing our mistake, not correcting it. But recover your own arts etc; on one hand and ‘*utilise*’ also the *Western progress* since the futilitarian doctrinaires and their bureaucratic successors. Learn from France-non-official France primarily of course,

—from America on her non-philistine side, from Germany at her best (though this is being materialised in most of the universities or elsewhere), from the small countries you as yet practically ignore—Scandinavia, Netherlands etc, and so on. Don't believe the usual contempt of south American States; they are far more advanced than most Europeans know: in short, open yourselves more widely to the Western influence.

From such advice there is not a little to be learnt. But this does not mean that any others can do for us the work that is our own; the re-organisation of Indian education, if it is to be of any use, must be accomplished by Indian hands. The most denationalized Indian is still more Indian than a European. It is for Indians to nationalise Indian education. Given the responsibility, and the power to act, and even Europeanized India will rise to the occasion; to those who cannot think so, India must appear to be not worth the saving. Let Indians place the control of education in the forefront of the nationalist programme. By control, let absolute control be meant, not merely a half control, or a control sanctioned by some royal charter that may be withdrawn as easily

as given. There is one true service, and one only, which England can now render to the cause of Indian education; it is the placing of the education budget and the entire control of education in Indian hands. It will then be for us to combine with our own national culture, all that we may learn from Denmark, Hungary, and the other smaller lands more educationally advanced than England, if it seems good to us to do so. It will be for us to develop the Indian intelligence through the medium of Indian culture, and building there upon, to make it possible for India to resume her place amongst the nations, not merely as a competitor in material production, but as a teacher of all that belongs to a true civilization, a leader of the future, as of the past. Herein the ordinary English educator can help but little and can hinder much. In the last words of Buddha to his beloved disciple:

“O, Ananda, be ye lamps unto yourselves; be ye refuges to yourselves. Hold fast to the *Dharma* as to a lamp; hold fast to the *Dharma* as a refuge. Look not for refuge to any one beside yourselves.”

*From “National Idealism”*

## EDUCATION IN INDIA.\*

LALA LAJPAT RAI.

It has now more than abundantly been established that the efficiency of a nation depends upon the amount and nature of brain power which it can put forth in the affairs of life. In an address delivered some two years back, Sir John Lockyer, the illustrious President of the British Association, traced conclusively and convincingly the intimate relation that exists between the provision made by a nation for the higher education of its people and the position taken by that nation in the ceaseless competition between the great countries of the world. Relying upon facts and figures, he compared the educational

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\* The conclusions and comments noted above are based on the figures of 1901-1902. We know that since then something more has been done by the Government of India towards extending the scope and sphere of education in this country. An examination of what has been done in these years and whether that justifies the policy and attitude of the Government towards private enterprise in education may better form the subject of a separate article wherein we may compare the results achieved by the Government of American and European states in the matter of Education.

facilities and the intellectual out-put of Great Britain and Ireland with those of its rivals, Germany and United States, and came to the conclusion that the latter were much in advance of the former. Nay, he went a step further and held out young Japan as an example to be followed with profit in the matter of intellectual efforts. Those who are in touch with the current literature of the West, must have been struck by the extreme importance which all the civilized nations of the world have, by experience, begun to attach to education as the foundation of all national greatness both in point of wealth as well as of intellect. If, then, in the struggle for life, education and educational efforts are matters of supreme importance to advanced, independent and self-governing nations like the English, the German and the American, it only stands to reason that they are of still greater importance to a country like India where ignorance and superstition reign supreme, where penury and poverty are the order of the day, where want and starvation are generally prominent, where independence of thought and action is almost unknown, and where the destinies of the nation are completely



in the hands, and at the mercy, of a handful of foreigners who, in spite of all the generosity and benevolence of intentions that they can put forth in the Government of this country, are loth to admit the sons of the soil to any decent share in the management of the affairs of their own land. In a country where the economic circumstances brought about by an alien rule force the people to look to other countries for even the necessities of life, where the unlimited resources provided by a bountiful Providence are closed to the sons of the soil and are only accessible to clever, energetic, and enterprising foreigners, where the wealth of the country is being daily drained out of the country, and where a fairly intelligent population are, for want of education, and opportunities, being reduced to the position of drawers of water and hewers of wood, education, I say, is a question of life and death. Our future principally depends upon the amount and the sort of education we shall receive.

Having once put the educational machinery into motion, our rulers have of late been showing signs of great dissatisfaction with the results. The history of English education in

this country shows that originally the framers of Government Educational policy were actuated partly by selfish and partly by philanthropic and high motives. To quote the words of the Government of India resolution of 1904 :

“They regarded it as a sacred duty to confer upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge. They hoped by means of education to extend the influence which the Government was exerting for the suppression of demoralizing practices, by enlisting in its favour the general sympathy of the native mind. *They also sought to create a supply of public servants to whose probity, offices of trust might with increased confidence be committed*, and to promote the material interest of the country by stimulating its inhabitants to develop its vast resources.”

The italics are mine. This policy appears to have been faithfully carried up to 1882, by which time the out-turn of the educational activity in the land had come to be immensely in excess of the requirements of the administration merely. To quote the resolution again:

'The growth of schools and colleges proceeded most rapidly between 1871 and 1882 and was further augmented by the development of the Municipal system, and by the Acts which were passed from 1865 onwards providing for the imposition of local cesses which might be applied to the establishment of schools. By the year 1882, there were more than two million and a quarter of pupils under instruction in public institutions. The Commission of 1882-83 furnished a most copious and valuable report upon the state of education as then existing, made a careful inquiry into the measures which had been taken in pursuance of the Despatch of 1854, and submitted further detailed proposals for carrying out the principles of that Despatch. *Thy advised increased reliance upon, and systematic encouragement of private effort* and their recommendations were approved by the Government of India.

The italics are again mine. This was the first step towards reaction. The Anglo-Indian bureaucracy raised a cry against high education and bitterly complained that the Government was entirely wrong in spending large sums out of their resources on high education.

It was thus laid down as a principle of policy to gradually withdraw from the work of secondary and high education and confine the energies of the State to the task of extending Primary Education. In pursuance of this policy some Government Colleges were abolished, a few transferred to private management, and the fees in all Government and aided colleges were greatly raised. To the great misfortune of those provinces which had only recently come under the British rule and where education had only very recently been introduced, as the Punjab, the policy formulated by the Government of India in 1882 affected them most injuriously and was very effectual in retarding high education therein.

As a natural result of this policy, however, the people of the country began to look up for themselves, and systematic efforts were made by them to provide against the loss likely to follow from the partial withdrawal of Government from the field. This withdrawal of Government, or the contraction of Government expenditure on high education, and the raising of fees, have had different effects in different provinces, but so far it has had only a most disastrous effect in the Punjab.

The truth of this remark will appear from a glance at the following table in which the 5 large provinces range themselves according to fee incidence:—

Punjab	...	...	...	...	5'4
Bengal	...	...	...	...	3'9
Madras	...	...	...	...	3'5
Bombay	...	...	...	...	3'0
United Provinces	...	...	...	...	3'0

The following figures show that of all the 5 important provinces into which British India proper is divided, the Punjab is only next to the most backward of them in the matter of University education.

The following table gives the number of boys of school-going age of which one is in an Arts College, in the 5 University provinces of India:—

Bengal	...	...	...	...	711
Madras	...	...	...	...	755
Bombay	...	...	...	...	1,029
Punjab	...	...	...	...	1,319
U. P.	...	...	...	...	2,502

The following table shows the increase in all British India in the total number of collegiate students in the 3 quinquenniums that have elapsed since 1882 :—

1887-88 to 1891-92 ...	...	...	4,364
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1891-92 to 1896-97 ...	...	...	1,509
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1896-97 to 1901-02 ...	...	...	3,215
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Thus it took full 10 years for the private colleges to develop in order to reduce the decrease that was so marked and startling in the second quinquennium of this reactionary period.

During the last quinquennium while Bengal gained 1,766 pupils ( collegiates )

Bombay ...	...	...	...	877
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Madras ...	...	...	...	239
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Punjab with the N. W. F. P. only gained 160 while the U. P. fared still worse and only gained 44. In 1896-97 the number of scholars receiving education in Arts Colleges in the Punjab was 1,101. In 1899-00 it rose to 1,180 and in 1900-01 it was only 1,152,

The following figures show that but for the private colleges, the collegiate education in India would have fared disastrously, as in 1901-02 there were only 4,000 students in Government Colleges and 12,000 in privately managed colleges, 54 per cent. of the latter only being in aided institutions—the unaided colleges of Bengal alone educating no less than 4,541 of them. The figures of

increase in the number of students in different classes of institutions show to what extent, during the last quinquennium alone, private enterprise in education has come to the rescue of high education in this country. This increase is divided as follows:—

Government Colleges	...	...	448
Aided Colleges	...	...	998
Unaided Colleges	...	...	1,695

With the exception of Bengal, where the average annual cost of educating a college student is the lowest because of the very large numbers receiving education in cheap private colleges, the cost is the lowest in the Punjab, as shown by the following table:—

U. P.	...	...	...	278
Madras	...	...	...	195
Bombay	...	...	...	188
Punjab	...	...	...	136
Bengal	...	...	...	97

while the total expenditure on collegiate education stands thus:—

Bengal	...	...	...	8½ lacs.
Madras	...	...	...	6½ lacs.
U. P.	...	...	...	4½ lacs.
Bombay	...	...	...	3½ lacs.
Punjab	...	...	...	1½ lacs.

Of these 25½ lacs, only 8,96,000 are furnished by Provincial Revenues while fees contribute 9½ lacs, *i. e.* 80,000 *over and above the contribution of Government.*

During the last quinquennium the expenditure from Public Revenues has actually diminished by Rs. 67,000 while that from fees has increased by Rs. 2,31,000.

Compare with the above the amount of money contributed by the Government of Great Britain and Ireland on University education alone, viz. £ 1,55,600.

The University of London alone gets a grant of £ 8,000 ( see Contemporary Review of December 1903, P. 838 ); the University of Berlin gets a grant of £1,68,780 from its Government and the University of Tokio ( in 1895 ) £1,30,000.

#### SECONDARY EDUCATION,

Descending a step lower and looking at secondary education we shall find that altogether a sum of Rs. 126,84,000 is spent on secondary schools, of which only Rs. 32,76,000 are contributed by public funds ( Imperial and Provincial Revenues, Local and Municipal Funds all together ) and Rs. 60,76,640 by



fees only, the balance being made up from private sources.

In the Punjab the fee-ratio of expenditure is shown in the following quotation from the Review of H. H. the Lieutenant-Governor on the Education report for 1900-01.

“It is interesting to notice that on the average native parents are called upon to pay Rs. 1-3-0 per annum for the education of a son in a Primary School; Rs. 11-8-6 in a Secondary School; and over Rs. 80 in an Arts College. These figures, however, do not take into account assistance given in the form of scholarships.”

In the *Nineteenth Century* for Oct. 1903 appeared an article on “London Education” from the pen of the Hon’ble Mr. Sydney L. C. C, in which the writer has noticed the work of the London county council in providing improved educational facilities for London boys and suggested desirable reforms and changes. Commenting upon the facilities which exist in London for secondary education the writer remarks that:—

“Every year about *eight hundred* of the ablest boys and girls in the public elementary or lower secondary schools, between eleven and

thirteen years of age, are picked by competitive examination for two to five years of higher education. *These two thousand scholarships provide for the cleverest children of the London wage-earners a more genuinely accessible ladder than is open to the corresponding class in any American, French, or German city.* In addition to these maintenance scholarships there are *free places at most of the London secondary schools, from St. Paul's downwards, which are utilised, as is found to be the case with all provision of merely gratuitous secondary education, by the lower middle and professional classes.* *Above these opportunities stand the intermediate and senior county scholarships, and others provided by various trust funds, probably altogether about two hundred in each year, for candidates between fifteen and nineteen years of age.* These serve partly to carry on the best of the junior scholars; partly to admit to the highest secondary schools the ablest children of parents ineligible for the lowest rung of the ladder; and partly to take the very pick of London's young people to the technical college and the university.

This scholarship scheme has now necessarily to be revised, to bring it into accord-

with the changes lately made in the school-leaving age and the pupil-teacher system. Practically all children now stay at school until fourteen, and it is no longer necessary for any substantial payment towards the maintenance of the scholarship to begin before that age. On the other hand, there is a consensus of opinion that, when a child passes from an elementary to a secondary school, it should do so before the age of twelve and should remain for not less than four years. It looks as if the limit of age for the normal junior scholarship should be reduced from thirteen to twelve, and its duration extended from two to four years, whilst the annual maintenance allowance up to the age of fourteen might be reduced to 5l, rising to 10l. and 15l. in the last two year. And if the need for pupil-teachers causes the number of scholarships to rise to 2,000 a year, it would perhaps be possible to effect the further desirable reform of beginning the selecting process by a preliminary examination, conducted, by the head-teachers themselves, in their own schools. Of all the children who had attained the fifth standard before the age of twelve; and of undertaking to award the

scholarships, not to any fixed number of winners but to all who, in the subsequent centralised competitive examination, reached a certain percentage of marks. Such a reform would organically connect the scholarship system with all the public elementary schools, instead of, as at present, only about a third of them; and would bring London's 'capacity-catching machine' to bear on every promising child.

There must, however, be an adequate supply of efficient secondary schools for these picked scholars to attend, not to mention the needs of those who can afford to keep their boys and girls at school until seventeen or nineteen. There is a common impression that the public secondary schools of London are few and inefficient. Yet, including only Foundations, of which the management is essentially public in character, *London has to-day certainly not less than 25,000 boys and girls, between seven and nineteen in its secondary schools, actually a larger number than either Paris or Berlin. In the back-ground, and not included in this calculation, stands the horde of private adventure 'commercial academies' and 'colleges for young ladies' of the genteel suburbs.*

These we may leave gently on one side. The publicly managed schools number about ninety, well dispersed over the whole country, ranging from those like Parmiter's School (Bethnal Green) and Addey's School (Deptford), where the leaving age is sixteen or seventeen, through the dozen admirable institutions of the essentially public Girls' Public Day School Company, up to such thoroughly efficient 'first-grade' schools as the North London Collegiate, for girls (St. Pancras) and Dulwich College (Camberwell) and St. Paul's (hammersmith) for boys. Yet so dense is London that, with one or two exceptions, the very existence of these schools is forgotten by the ordinary citizen, and is often ignored by the legislator or administrator. Many a middle class family which could well afford to send its boys and girls to secondary schools is unfamiliar with those which exist within a mile of its home. Even to the best informed educational administrators the real state and quality of the London secondary schools taken as a whole, are far less accurately known than those of the elementary. All the information points to the conclusion that the efficiency varies immensely from

school to school; that nearly all of them have good buildings, mostly well provided with science laboratories and suitable equipment; and that, where any school falls below the mark, the weak point is the staffing. *In at least a third of the London secondary schools the income from fees and endowment is insufficient to provide more than one good salary which goes to the head teacher whilst the assistants, who are to be university graduates, are paid, for the most part, less than is earned by an ordinary certificated teacher in a board school.* Yet even recognising all the shortcomings of these schools, the department of secondary education is not one which will give the London County Council any serious trouble. About forty of the publicly managed schools are sufficiently well off to be independent of its aid, and these, nearly always charging high fees, and providing an education of high grade, may be left to themselves. The other fifty, including practically all those in need of help, have already shown by their cordial co-operation with the Technical Education Board their willingness to fall into line. It would, of course, be necessary to disturb the present governing bodies, on which the local authorities

are already well represented, and it would be unwise for the Council to interfere in the details of administration. In no department is it so important to maintain variety and independent experiment as in the secondary schools.

But construct what scholarship ladder we will, the secondary schools can be used only by a small fraction of the population. For the secondary education of the masses there has been organised, by the School Board on the one hand, and the Technical Education Board on the other, an extensive assortment of evening classes; providing instruction in every imaginable subject of literature, science, art, and technology. The classes of the School Board, which enrol, over 1,20,000 students for the winter session and have an average attendance of half that number, are conducted in 400 of its day-school buildings, mainly by the younger and more energetic of its staff of day teachers. The work of the Technical Education Board, dealing usually with a more advanced stage and older scholars, is concentrated in the forty polytechnics, art schools, and technical institutes under its management or control, which have in the aggregate about 50,000 students. Here the lecturers and teachers are specialists

in their respective subjects, teaching in institutions specially equipped for their work. At six of the polytechnics, the highest classes have been included in the faculties of the reorganised London University. These two schemes of evening instruction have now to be co-ordinated, differentiated, and developed. There can be no question of stopping either the one or the other; on the contrary, both sides of the work will have to be increased. *It ought not to be too much to ask that every boy or girl who leaves school at fourteen or fifteen should, up to twenty-one, be at any rate enrolled at some evening-class institution, even if attendance is confined to an hour per week.* Yet there are in London over 6,00,000 young people between 14 and 21 not a third of these are at present members of any sort of institution, recreational or educational. Out of 84,000 boys and girls between fifteen and sixteen, only 21,000 are on the rolls. What is happening to the others? We cannot, as yet, compel them to come in, as the Bishop of Hereford proposes, though this is done in various parts of Germany and Switzerland. But we might try the experiment of using the school attendance officer to look after those who have not joined an evening school, using the



method of persuasion, just as they look after the younger defaulters from the day school. Meanwhile we could bring the whole of the evening instruction in each borough into a single harmonious organisation; we could allocate the work in such a way as to provide appropriately for each age and each grade, and avoid overlapping; we could take care that each subject is taught under the most effective conditions, and properly co-ordinated with more advanced instruction elsewhere; and we could arrange for the progression of the students from stage to stage until they reach the highest classes of the nearest polytechnic, or the technical college itself."

The italics are everywhere mine and adopted to enable the reader to compare the existing state of things in India with the existing state of things in London or with what in the opinion of the writer in the Nineteenth Century should be the state of things there.

It will thus appear that while the London authorities are anxious to see that every *boy and girl*, whether rich or poor, is in receipt of *some sort of secondary education* up to the age of '21, the authorities in India have ruled that the classes in the rural schools be so formed as to

exclude the possibilities of scholars reading in them joining the ordinary secondary schools in towns.

The statement that in at least a third of the London secondary schools *the income from fees and endowment* taken together is insufficient to provide more than one good salary which goes to the head-teacher whilst the assistants who ought to be university graduates are paid for the most part less than is earned by an ordinary certificated teacher in a Board school, is significant and may with profit be pondered over by the educational authorities in the Punjab who are so strict towards the private schools and are at times inclined to exact higher standards of efficiency than even those observed by some of the Board and Mission Schools in the province. If even London tolerates the existence of inefficient secondary schools wherein the income from the fees and endowment together is so meagre, surely there can hardly be a case against similar schools in India which is educationally so backward.

#### PRIMARY EDUCATION.

Coming down to the Primary Schools we find the state of things still gloomier. The total expenditure on Primary Education is

Rs. 1,05,45,000 to which the Public funds (Revenues, Local and Municipal) all contribute only Rs. 60,50,000 while from fees are realised Rs. 31,15,211. The Provincial and Imperial Revenues contributed only  $13\frac{1}{2}$  lacs (see page 178 of report). As compared with the magnificent figure of  $13\frac{1}{2}$  lacs of Rupees spent by British Government on Primary Education in India, the Parliament of Great Britain and Ireland voted £1,24,17,368 for elementary education in those islands in 1901 alone. The extent and enormity of the evil have been recognised by the Government of India in their resolution of 1904, Paras 14, 15, and 16.

“How, then, do matters stand in respect of the extension among the masses of primary education? The population of British India is over two hundred and forty millions. It is commonly reckoned that fifteen per cent of the population are of school-going age. According to this standard there are more than 18 millions of boys who ought now to be at School, but of these only a little more than  $\frac{1}{8}$  are actually receiving primary education. If the statistics are arranged by Provinces, that out of a hundred boys of an age to go to school, the number attending primary schools of some

kind, ranges from between eight and nine in the Punjab and the United Provinces, to twenty-two and twenty-three in Bombay and Bengal. In the census of 1901 it was found that only one in ten of the male population, and only seven in a thousand of the female population were literate. These figures exhibit the vast dimensions of the problem, and show how much remains to be done before the proportion of the population receiving elementary instruction can approach the standard recognised as indispensable in more advanced countries. While the need for education grows with the growth of population the progress towards supplying it is not now so rapid as it was in former years. In 1870-71 there were 16,473 schools with 607,320 scholars; in 1881-82 there were 82,916 with 2,061,541 scholars. But in 1891-92 these had only increased to 97,109 schools with 2,837,607 scholars, and the figures of 1901-02 (98,538 schools with 3,268,726 scholars), suggest that the initial force of expansion is somewhat on the decline, indeed the last year of the century showed a slight decrease as compared with the previous year. On a general view of the question the Government of India cannot avoid the

conclusion that the primary education has hitherto had insufficient attention and an inadequate share of the public funds. They consider that it possesses a strong claim upon the sympathy both of the supreme Government and of the Local Governments, and should be made a leading charge upon provincial revenues; and that in those Provinces where it is in a backward condition, its encouragement should be a primary obligation."

- It may be remarked that these obligations were also admitted in 1882-83, but little was done to fulfill them, as will be clear from a perusal of the following facts and figures which we cull from Vol. II of the Government of India's reports on the progress of Education between 97-98 to 1901-02.

NO. OF PRIMARY SCHOOLS FOR BOYS.

1886.	91-92.	96-97.	1901-02.
84,673	91,881	97,881	92,226

which means an actual decrease of 5,655 in the last 5 years. The Punjab showed this decrease to the extent of 42, *i. e.* in 1901-02 there were 42 Primary Schools less in the Punjab and N. W. Frontier Provinces combined. In 96-97 there was one school for a group of 58 towns and villages. In 1901-02

there was one for a group of 6'2. In the Central Provinces there is one Primary School for 23'4 towns and villages, in the United Provinces of Agra and Oudh one for 15'6 and in the Punjab one for 14'5. In the Central Provinces the mean average distance in miles between each boy's Primary School is 8'2 miles and in the Punjab 7'1. This does not mean that schools are equally distributed over the whole area. The fact is that in some districts there is no school for many tens of miles.

During the last 5 years, while the number of Schools fell by 5,655, the average strength per school rose only by 2 (*i. e.* from 31 to 33 per school). The following figures will show the progress made by primary education in the number of scholars receiving education. In 96-97, 30 lacs and 28 thousand boys received instruction in Primary Schools for boys but in 1901-02 the number fell to 30 lacs and 9 thousand (a fall of 17,000). In the Primary Schools attached to secondary schools the numbers in 96-97 were 31 lacs and 83 thousand and in 1901-02 the numbers were 31 lacs and 84 thousand *i. e.*, an increase of 1,000. **Total loss 16,000.** In the Punjab and N. W. F.

Province (combined) the numbers in the former schools were 10 lacs and 8 thousand in 96-97 and the same in 1901 and 1902, but in the latter class of schools it rose slightly, *i. e.*, by 4,000.

In the Census Returns of 1901-02 only 13 million males in British India have been entered as able to read and write out of a total male population of  $117\frac{1}{2}$  millions which means that  $104\frac{1}{2}$  millions cannot read and write at all. In 1901-02 only 174 out of a 1,000 boys of school-going age were receiving instruction, *i. e.*, 826 went without any education at all. But in the Punjab 914 out of a 1,000 went without any instruction at all. Thus in the matter of Primary education, the Punjab—that nursery of the Indian soldier—the land of the brave and the loyal Sikh, is the most backward of all the provinces, even Assam, Burma and Central Provinces showing much better figures (*i. e.*, 197, 167, 137 per thousand respectively) against 86 of the Punjab.

Now to judge of the quality of education imparted in these schools we have only to examine the figures relating to the average cost of a school and the average annual cost per pupil, the former being less than 10 Rs.

a month and the latter being 3·7 (per year). The following figures show that there has been practically no improvement in this direction within the last 10 years.

Average annual cost of a boys' Primary School:—

91-92	96-97	1901-02.	
94	101	114	or say the

improvement can be valued at less than one Rupee per month.

Coming nearer home we find that in the Punjab the progress has been in the other direction. In 91-92 the annual cost of a boys' Primary School in the Punjab was Rs. 222, in 96-97 it fell to Rs. 195 and in 1901-02 it could only slightly rise to Rs. 202. The net result is that as compared with 91-92 there is a falling off of 20 per year. The increase in the average cost of educating a boy may be judged from the following figure.

	91-92.	96-97.	1901-02.
General average cost	3·2	3·2	3·7
Punjab ...	...	4·4	4·4
			4·9

Now let us examine the so called "unparalleled liberality" of the British Government in paying the teachers employed in these Schools.



The following table shows the average of monthly pay of primary school teachers:—

GOVERNMENT SCHOOL.		BOARD SCHOOL.	
Madras ...	{ Head Master	Rs. 8 to Rs. 20.	Rs. 8 to Rs. 15
	{ Assistant Master	5 to " 10	5 to " 12
Bengal ...	Teacher	3 to " 8	approximately
Punjab ...	do.	8 to " 55	Rs. 4 to Rs. 40
Central provinces	do.	" 6 to " 20	in general.
Bombay ...	do.	7 to " 60	Rs. 7 to Rs. 60
			Rs. 7 to Rs. 65
U. P. of Agra & Oudh ...	do.	2 to " 17	aided 2 to 25 unaided 2 to 25

I do not know how to characterise the conduct of a Government who expect teachers who get the royal salary of Rs. 2 to 5 a month to spread and strengthen the sentiment of

loyalty amongst their pupils. In these days even an ordinary illiterate day-labourer gets 6 annas per diem. The prosperity of this country under British rule may better be judged by these scales of pay which we have given above. Any further comments are not needed.

Compare with this the following figures giving the annual cost per child in the Primary Stage in Great Britain and Ireland.

Board School.	Private Schools.
England £3-0-9d, <i>i. e.</i> , Rs. 45-9. £2.6s.4d., <i>i. e.</i> and wales.	R. 34-12
Scotland. £2-17-4 <i>i. e.</i> Rs. 43. £2-15s-6d- <i>i. e.</i> Rs. 37	
Ireland. £2-10-11 <i>i. e.</i> Rs. 38.	

The average pay of a teacher of Primary School in Great Britain and Ireland is £129 sterling per annum, *i. e.* Rs. 1,935 or say more than Rs. 150 per month.

So long as the cost of General Administration remains what it is, and no reduction is effected by the larger employment of native agency for the high-paid and costly European agency, and so long as the military is maintained on that ruinous scale as at present, there is little prospect of increased expenditure being incurred on education from

Provincial and Imperial Revenues. Every sensible man will agree with the Government that the wider extension of education in India is chiefly a matter of increased expenditure; and any material improvement of its quality is largely dependent upon the same condition. A Government which could heretofore afford to spend only a crore and 4 lacs upon the education of more than 24 crores of its people in its charge is not in a position to assume that supreme position in matters educational which it has, by its recent policy, decreed to itself. While the Government in India cannot afford to give more than 1 crore and 4 lacs for the education of more than 24 crores of its people, compared with about 19 crores spent by the Parliament of Great Britain for the same object, the former aims at officialising, supervising and controlling every educational agency in the land. In the name of sound education they decry those institutions which, if not up to date in the supply of appliances and apparatus, if not quite up to the mark in the efficiency and competency of their teachers, if not located in beautiful buildings, if not possessed of grand and inspiring surroundings, are at least helping the cause of education and

literacy in the land. A Government which pays teachers at the munificent rate of from 5 to 10 or 20 Rupees a month in Government and District and Municipal Board Primary Schools, and at the lowest rate of 4 and 5 Rupees a month\* to teachers in the Secondary Schools is surely not in a position to vote the Private Schools out of existence even if the managers of the latter cannot treat their teachers better than or so well as the Government does. In a country where the number of male literates per 1,000 of the male population ranges from 54 to 378 with an average of 102 for the whole of India; where the number of boys in the primary stage per 1,000 of male population of school-going age ranges from 63 in the N. W. F. P. and 86 in the Punjab to 232 in Bengal with an average of 174 for the whole of British India; where the Government can only spare  $13\frac{1}{2}$  lacs of Rupees upon elementary education for a population of more than 24 crores; in a country where in some parts of it, only one out of 278 is in the secondary stage of an English School and one in 1,032 in the same stage of a vernacular

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\* See page 71 Vol. II, of the report for 97-98 to 1901-1902.

school; in a country where on the average only one out of 1,079 of a population of school going age is in an Arts College, the Government can hardly be justified in assuming that aggressive and dictatorial attitude towards private enterprise in education which it has lately done.

Even in advanced countries where a very large part of Government Revenues is spent upon education; where education is considered as a national asset; where the number of literates in the population is over 90 per cent; where education is compulsory; even in such countries the Government is not so hard or does not require high and rigid and almost impossible standards of efficiency from private Schools and Colleges as the Government has lately been laying down for the same class of institutions here in India. We wonder why the Government of Lord Curzon should have forgotten that the systems of education now prevalent in England, United States and Germany, which he has taken as his models are the growths of more than a century at least if not of centuries; that all those countries are self-governing countries, where the interest of the rulers and the ruled are identical and

where the former only exist for the benefit and the protection of the latter. To apply the systems, standards and principles in force in those countries to India is more absurd than even the putting of the cart before the horse. But even in England the voluntary and denominational schools were the pioneers of education and till lately enjoyed—nay, to a great extent even now enjoy—the freedom which the Government of India by their recent policy refuse to the private Schools and Colleges of this country.

It is not strange, then, that the people of India should be suspicious of the intentions and the motives of the Government, and that the recent policy of the Government in matters of education should have raised a storm of indignation in the land. We say, why should the Government prescribe a tuition fee for the private school and the private college in this land where dense ignorance prevails, where more than 90 per cent. of the population is illiterate, and where the Government of the country cannot spend more than  $1\frac{1}{2}$  annas per head on education. Again, we ask why should the Government, if it is honest and actuated by the best and the highest motives,

in a country like this, throw obstacles in the way of private enterprise in education; why should it try to prevent the same from competing with the Government institutions; why should it frame such rules and regulations as to take away all liberty of action and freedom of initiative from them and compel them to submit to dictation and supervision from Government and its officers. If under the circumstances the Government is misunderstood and its motives and intentions misconstrued, it has only to thank itself for these misunderstandings and misinterpretations.

Under the new regulations the Government has almost made it impossible for a new private educational institution to come into existence and to thrive. No private school or college can, under the present rules, dare to make an humble beginning. Large funds, high-class buildings, official good will and a very high state of efficiency in all respects, are the conditions precedent even for a start. Under the present rules, institutions like the great Metropolitan one of Calcutta, the Fergusson College of Poona, the D. A. V. College at Lahore, would not have come into existence. Similar attempts are, as a matter of fact,

impossible under the new policy. The conclusion, which the people then are irresistably led to, under the above circumstances, is that the Government of this country is neither willing to spend its own Revenues on education, nor will it tolerate the doing of it by people for themselves unless the latter are prepared to place their funds and efforts under the control of the former.

From "*Indian Review*"

## NATIONAL EDUCATION.

Sjt. BIPIN CHANDRA PAL.

National Education has been defined by a Resolution of the last Indian National Congress as education conducted along national lines and under national control. I would, however, amend this definition a little by adding a clause towards the end. Education may be conducted along more or less national lines and may be more or less under national control and yet it may not be National Education. For instance, one of the practical injunctions in regard to the conduct of education along national lines is that the medium of instruction should be not the foreign language, but the



vernacular of the people themselves. Another feature of National Education is that it should relate to the actualities of the physical and social life of the people, *viz.*, that the sciences that are taught should be based upon observations of phenomena in the natural life of the nation itself. Geography and physiography should be taught through the actual configuration and distribution of land and water, the territories of the people and upon the observation of physiographical facts in the atmosphere, in the climate, in the change of seasons, rainfall, etc., of the nation itself. These features may be found in a system of education and yet it may not be National Education. The officialised Universities in India may adopt this system of teaching science by the observation of actual facts in the physical life and surroundings of the people. Botany may be taught by the exploration of our own vegetable kingdom. Zoology may be taught by and through our own animal kingdom and Medicine may be taught through the observation of and experiment upon tropical drugs. All these things may be done by the present officialised Universities in India and yet, I hold, it will not be National Education. Education

may be in some sense under national control, that is to say, the finances of a particular national institution may be supplied by the people themselves and the management of those finances may be vested in the chosen, elected representatives of the people, and yet the education that is placed under national control may not be National Education, because the object of this education, though conducted to a certain extent along national lines and though worked practically under national control, may not aim at the realisation of the destiny of the nation, and an education that does not direct its efforts towards the realisation of the national destiny, even if it be conducted along national lines, more or less and even if it be under national control, apparently, to some extent, yet it would not be national education in the fullest and truest sense of the term. Although the grand charity in Madras known as the Pachaiyappa's Institution, so far as its finances are concerned and so far as the management of the Board is concerned, has been under national control for the past fifty years or so yet I will make bold to say that the Pacchaiyapp's Institution is not as yet a National Institution in the

fullest and truest sense of the term. Indeed no educational institution in this country which does not absolutely sever its connection with the officialised Universities and the Educational Department of the Government can be regarded as a truly national institution in the light of the definition that I have given you. National education conducted along national lines, controlled by the representatives of the nation and so controlled and conducted that it should have for its object the realisation of the national destiny.

And what is a nation ? A nation is not a collection of individuals. A ship's company is not a nation, a crowd that gathers to a lecture or to witness the ascent of a balloon is not a nation. A nation is not a mere collection of individuals, a nation is an organism, it has organic life and, like all organisms, a nation has an end unto itself which is different from the end that regulates the activities of other similar organisms, other similar nations. The nationality that constitutes a nation is the individuality of a nation. Nations are composed of individuals. What constitutes one's individuality? There are peculiarities of tone, of gait, step, mannerism: these peculiarities

that differentiate us on the physical plane from other men constitute, physically their individuality. And as there are little tricks of nature, inexplicable differences in mental and spiritual and moral constitution, between man and man and woman and woman, which constitute their individuality, so there are little tricks of nature that distinguish and differentiate different collections of men, which we call different nationalities. There are differences also in the physical structure of different races of men, there are also differences in their mental structure, the thought structure, for instance, of the Aryan and non-Aryan races. There are also differences between one nation and another in their social structure, in the organisation of their social life and their social economy. There are nations where the type of social organisation is military, despotic, arbitrary, where the King is a despot and a military chief. There are other social organisations where the type is not military but civic, where the type of social or political government has always been not despotic or absolute but constitutional or limited. In National Education we shall have to follow our leading, our guidance and our own specific characteristic as a nation.

The next question is, 'Is the education that we receive, that we have been receiving for the last 50 years and more, the education that has been established in this country by the present Government, is that education conducted along National lines' ? Why not, because those who control and direct this education are not competent to direct it along our National lines. Even if they desire it they have not the adequate knowledge for doing it. They may translate our ancient scriptures and they may win the reputation of being superior orientalists by translating a chapter of the Ramayana, one or two *Sutras* of the Vedanta, but a study of Sanskrit grammar or translation of a few *Sutras* of the Vedanta or a few chapters of the *Nyaya* does not entitle a foreigner to get into the spirit of the consciousness of our race, and, as foreigners, having a different cast of mind, having different traditions, having had a different training, the foreign Government and those whom that foreign Government imports from its own country are utterly unfit to guide and control education in India along National lines. No man knew more intimately of India than did the late Professor Max Muller, and yet when an Indian reads the voluminous

works of Max Muller, what does he find ? He finds there that at every step the great orientalist has translated the words but has failed to convey the meaning. When I first read his translation of *Dhammapada*, the great Buddhist scripture, I read it comparing it with the original; and even without any intimate acquaintance with *Pali*, a man who knows a little of Sanskrit and Prakrit, as these Prakrits are found in Sanskrit, may help to understand Pali scriptures. I was reading *Dhammapada* and I took Max Muller for help, and what did I find ? On the very first page I found here one word in *Dhammapada*, which is a significant word describing the discipline of Buddhism. There is used this word *Nirudha Veerya*; I needed no translation to understand what it means—holding of the *Veerya*, *Sutra Dharma Brahma Charya*. These are all common things in our country. *Nirudha Veerya* I looked into Max Muller. What did I find? He says it means strong. Sandow is a strong man, but can the qualification of *Nirudha Veerya* be applied to Sandow ? Now, this is just the sort of insight that we find into our literature, our thought, our life, our habits, our custom, our culture

and our civilisation in the oriental scholars. And if Max Muller could go no further in *Nirudha Veerya* than Sandow's strength, how can you expect a raw graduate, or for the matter of that, a ripe graduate from Oxford or Cambridge coming out to India and directing Indian education along Indian National lines ? No, Sir. The present Government stands incapacitated for directing the education of the people along National lines. And what is the sort of education that you have been receiving all these years ? It has had precious little reference to your own life, to the actualities of your own National history, not even had it any reference—an attempt is being made now, only recently—it had very little reference even to your physical surroundings. You would learn Botany by British specimens and not by Indian specimens. Indian Botany is of recent growth, if it has grown at all. Even now in your books you learn words, but the things that these words signify are more or less absolutely absent from your actual life and environments. In the days when I was a boy we read many excellent things. The smell of hay is sweet, and every Indian boy wonders why should, of all things on earth,

the smell of hay be sweet. He does not know what hay is, and the teacher, at least my teacher did it, he said it was straw, and when going through a straw field in December or January, I have tried to smell the roots of dried straw to see what sweetness there was in it. Gradually the revelation came to me that the sweetness was not to be found by human nose. I read as some of you must have read also, of the swallow, my fourteen generations upward have never seen and I believe my fourteen generations down shall never see swallow, unless they go to England like me. And yet I have learnt swallow, swallow, to swallow the whole, without getting any idea whether it was a big thing or a small thing, whether it was white, brown or black, and what was its formation and what was its colour. Sometimes they give us pictures of swallow and other things, but what physiologist is there who teaches physiology to his students from physiological charts. They are helpful to a certain extent as pmonics, with a view to revive the memory of things that have not been seen in their original actualities. The education that you have been receiving all these years has been shallow and because



of this fact, namely, that this education has been verbal education, it had no reference to things but words. It helped to develop our memory but never our sense or our understanding as it ought to have done. And the result is not only we have suffered in intellectual life, but we have suffered in our ethical, our artistic and our spiritual life as well. Our character has grown on foreign tubs, not even in tubs but in orchids, our manhood has been hung up on the verandah, having no roots in the actualities of our nation and our life in the past traditions of our race: we have grown like orchids—orchids grown on the verandah of European Government. That is what our education had been and the greatest pity of it is this, that it has divorced our minds, our heart, our spirit, our character, and our manhood from our national life. We have been taught to botanise the oak, to botanise the elm, to botanise the beech, to the neglect of our banyan, our mango groves, our champaka tree, to the neglect of the flora of our own country. We have been taught to investigate into the habits and customs of foreign animals and birds and this teaching has blinded our eyes to the beauties of the

*ornithological* kingdom in India. Our birds that resound in the morning in mango groves with their thousand notes do not form any part of our intellectual life. The grass-covered fields, paddy fields, the mango groves, the flowering champacks, asoka, the flowering vakula, all these things do not awaken in us any intellectual, do not create in us any intellectual quickening or emotional movement, because from our childhood onwards we have lived apart from these actualities of our life.

Open an English text book and what do you find there? Those text books are not meant for you, they are made for Europeans, English boys and they describe the surroundings in the midst of which the English boy lives and grows and therefore from his infancy onwards every English boy is placed in vital contact with his own surroundings, with his social surroundings, with his national life. Why, on account of this outlandish education, you are divorced from our actual surroundings and your actual national life. Patriotism has suffered in India in the past on account of this divorce between education and national life. There has been patriotism in India among the educated classes of a type, I admit. In the days

of my youth we also dreamt divine dreams in regard to the glory of our country. We sang also then national songs, but this patriotism of 25 years ago was an airy, fairy something absolutely unrelated to the reality of our life and surroundings and this is due, this starvation of the patriotic sentiment in India, this weakening civic aspiration in the people, this dependence upon the bureaucracy for the attainment of personal ambition or national advancement—all this is due entirely to the outlandish, the rootless education that we have been receiving all these years. Since some-time past open attempts have commenced to be made by the Government to impart a particular kind of education in this country, an education that creates hot-house loyalty among the people of the land. Lord Curzon started University and educational reform with a view to the cultivation of loyalty to the present Government in India. Bishop Weldon, when the University reform was under discussion in India, writing to the *London Times*, distinctly declared, and Bishop Weldon ought to know what was in the mind of his classmate, the Viceroy of India in those days, that educational reforms were needed

for the cultivation of loyal sentiments among the people of the country. Lee Warner's bible has been made a text book, specially for these purposes and the recent circulars indicate the officialised system of what is the trend and tendency of education among us. This education was introduced by the English Government more than 50 years ago specifically for their own benefit. English education was not introduced haphazard. So far as Bengal is concerned, we know that a great controversy arose between the supporters of English education and the advocates of oriental learning before English schools and Colleges were opened. Among those who advocated the introduction of English and Western education was Lord Macaulay. There were others opposed to him who wanted to introduce the old oriental system of education. Their idea was to teach us *Ghatathwa* and *Pudathwa* as I said once with a view to perpetuate our *Dasathwa* through *Ghatathwa* and *Patathwa* and once you devote yourself to *Ghatakasa* and *Pattaksa* the political *Akasa* would be free of all disturbances. The orientalist wanted to confine our intellect and our mental activities to ancient logamatrix. They wanted to keep

the light of modern education and science away from this country and why, because they were afraid lest the Indian people, educated in western science, educated Western literature, brought up in Western history, might gradually demand to quote Lord Dufferin "to ride in the chariot of the sun" might be led to demand those free political institutions that are the most glorious heritage of Western nations. And Macaulay in reply to these forces declared that it would be a glorious day for England if the people of India educated in Western science, brought up in Western history and literature, demanded those free political institutions for themselves in their country, which exist in the land of their rulers. And this declaration of Lord Macaulay was only an argument used against his opponents. It was not, Sir, as I read it, a declaration of original policy. Should this thing happen then we shall enjoy the supreme satisfaction of having raised a fallen nation to such and such an object of national glory not that we desire it to happen, but if the contingency should happen, as your orientalists say, then this will be our consolation. The consolation, the consolation, twice, will be the uplifting of a fallen nation. That is what

Lord Macaulay's words meant. The policy that guided Lord Macaulay was this. He saw that the British Government in India was a despotic Government and no despotic Government can exist in any country unless it is able to secure the support of the people of that country. Even Russian despotism depends for its continuance upon the support that it has been receiving from the royal duties and from those who are dependent on the royal duties in Russia. The despotism of the unspeakable Turk, as he is called the hidden Turk, of the Sultan of Turkey, that is also an unmitigated despotism. It is supported by the Pasha. The power of the priest and the power of the aristocracy stand as a bulwark around the throne of the Sultan of Turkey protecting it from all insults from within and from without. Every student of political history knows that no despotism can exist any where unless it is able to create about itself a citadel of interest, popular interest, in the perpetuation of its own authority and the English Government in India having established itself as the supreme political authority in the country, looked about for the creation of such a citadel. It looked about and saw the native princes

but they were unthinkable as a support of British rule which was established to the loss of their own power. They looked upon the middle classes, the real aristocracy of the country, the Brahman and the other higher castes. They had been, to some extent, the greatest sufferers under the preceding administrations and the British policy saw in this middle class the possibilities of a bulwark that might be raised round itself for its own protection. English education was imparted with a view to create this bulwark. It had to be imparted because the Government of such a large people could not be conducted by importing alien officers from their island home. Native agency had to be employed. It was essential that it should be employed and an agency had to be created, because the Government that these foreigners established in this country was their own Government and not the Government of the people themselves. The system was their own. English education had to be imparted, with a view to raise up a class of men who would be able to serve the Government. That was one object. It had to be imparted, secondly, to create a class of

men whose interests would be indissolubly bound up with the interest of the Government, which would receive their living from the hands of the Government as Government servants, who would receive honour and distinction from the Government, whose temporal interest would be bound up indissolubly with the Government, and more than that, if these people are trained in European history, in English literature, not only their temporal interests but their intellectual, their moral, their ethical ideal, nay, even their civic ideal, may be bound with the perpetuation of the foreign authority in this country. Policy demanded that you should be educated in Western science and English literature, and for a long time the Government of India looked upon you as its greatest help and support. Until very recently, before a quarter of a century, even I might say, the Government in India looked upon the educated classes as those who would interpret their wishes to the people and stand between the people and the Government gaining the allegiance of the people for the Government and gaining the good offices of the Government for the people. That was



the ideal even of British statesmen in India 25 years ago. The creation of an educated aristocracy, so to say, in India was thus the aim of the Government in this country. But gradually you refused to discharge the functions which they wanted you to discharge, you claimed more than they thought you would ever claim from them. Lord Dufferin said that you wanted to ride in the chariot of the sun and then gradually when you became restive, when you became discontented, when you began, instead of helping to strengthen the authority of the Government, to place yourself over the head of the people and set up a permanent opposition to that Government, the educational policy had to be changed, and it was changed. At first gradually, at first secretly, at first insidiously and then; as your opposition became violent and open, the policy of the Government also became violent and open until in the last University Act we find the culmination of that policy whose object has been to curtail to some extent, in the name of depth of learning, an extensive cultivation of European literature and European art by our people I have been told and I believe it is true, but I speak open to

correction, that Burke has been tabooed by the Calcutta University, the old books would be tabooed more and more, and in place of Burke you have Lee warner's bible. The time, therefore, has come when in the interests of the intellectual life of the nation, nay, more than that, in the interest of the nation itself, you and I should take up the charge of educating people in our own hands, so that we may direct the mind of the nation, the will of the nation, the heart of the nation, the energy of the nation, with a view to the realisation of the destiny of the nation. In the system of education that we propose to start in this country, liberal and scientific culture will be combined with technical education. Whatever else might be done in other countries, in India it will be suicidal to set up wholly technics independently or apart from liberal and scientific training. We are essentially, Sir, an intellectual race and we cannot sacrifice the intellectual life for the earning of bread. Man liveth not by bread alone. No, as I said the other night, neither do nations live by bread alone and National destiny could not be realised by setting up soap factories or cotton mills. Indeed, even in the interest of

the economic life of the nation, liberal and scientific education is essential, because what is technical education ? Technical education is that education which helps a man to produce marketable commodities by the application of trained intelligence on the knowledge of the material that he possesses. In the application of trained intelligence to the knowledge of material for the production of marketable commodity, that is technical education, the intelligence must be trained for technical education, and intelligence can only be trained by a liberal training, by a liberal culture, and knowledge of material must be gained for the purpose of technical education: and knowledge of material can only be gained by scientific education, because it is the science which gives you a knowledge of material, and technical education being the application of trained intelligence to knowledge of material for the production of marketable commodity, it is impossible to divorce this education from general, liberal and scientific culture."

(Here Sjt. Pal sketched an out line of the education that was being imparted in the National College and schools in Bengal and which combined scientific, liberal and technical training.)

Speaking about 'students and politics' Sjt. Pal remarked:—Why, Sir, why should politics be *tabooed* from our Universities and our schools? Do they do it in England? Is politics condemned even in the public schools of England? In the Universities do they not discuss patriotic and academical problems, even actually deal with the burning political questions of the day? In the Oxford and Cambridge unions they discuss politics and in the schools they bring up by brigades. Do they not sing the National Anthem in the public schools in England, *Rule Britannia*, Britannia rules the waves, Britons shall never be slaves, is it tabooed in any public school in England, and if not, how can you say that the singing of *Bande Mataram* is not consistent with the advancement of real culture and education among the people of this country. Patriotism is an absolute virtue and if it is to be limited by any consideration it is to be limited by a consideration of universal humanity and by no other consideration; patriotic sentiment must be cultivated consistently with the cultivation of love for universal humanity.

*From the Speech delivered in Madras.*

## **EDUCATIONAL REFORM.**

**EDITOR OF THE MAHRATTĀ.**

Even a cursory view of the education now being imparted in schools and Colleges will not fail to convince any one that the Universities are more or less examining bodies rather than teaching bodies. The sole attention of the teachers is engrossed in preparing and distributing such material as will easily or rather fully satisfy the tests called Examinations. Hence the want of originality and habits of deep study and research among our University students, whose one sole business during their academic career becomes how to get through the Examination. Another phenomenal draw-back is the want of practical and advanced scientific courses, especially in their industrial side. Our science students no doubt have something to do in the College laboratories, but that is done not from an industrial point of view. While science has some, though inferior, place in the curricula of the Universities, technical education is as yet outside their pale. The Bombay University has not yet shown any recognition to the Victoria Jubilee Technical Institute, the only appreciable institution of that nature in India.

Commercial education is yet in the sphere of consideration, and only a few days ago, has the Government taken an initiative only in reviewing the circumstances and deliberating over the advisability of introducing a faculty of commerce in the Bombay University. We do not know how long it will be before commercial education receives academic recognition and comes into the province of practical action. Looking to the broad fact that India is a country where the greater portion of the population is occupied in pursuits of agriculture and has no other resources of successful maintenance, it was the imperative duty of a benevolent Government to introduce, foster and encourage in their systems of education courses of study having special bearing on commercial, industrial and technical matters. On this necessity we quote with approval passages from List, the German economist:—"The most important division of occupations and the most important co-operation of productive powers in material production, is that of agriculture and manufacture. Both depend mutually upon one another." "That nation will therefore possess the most productive power and will